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WEEKLY REVIEW.

—Babu Pratap Chandra Moozoomdar has given a Lecture in Calcutta on "the present Reaction of Hindu Society; what does it mean?" The *Indian Messenger* has a notice of it:—

Mr. Majumdar tried to prove that the idea of reviving the social condition of the Vedic period, entertained in some quarters is altogether utopian. Humanity is progressive and a connected whole; each stage of its progress being the outgrowth of its previous stage. To ignore this law of history and to attempt to resist the onward course of progress is as wise, the lecturer said, as the attempt of Mrs. Partington, to push back the Atlantic with her mob.

We do not think that fallen humanity is in itself progressive. It is in an abnormal state, severed from the truth that properly belongs to it. However, though fallen, humanity is not deserted. It is subject to a remedial system, and the truth is given to it from on high, just so far as it will receive it. The Vedic period had no power to perpetuate itself. Progress in India in the last 3,000 years has been in the direction of polytheism, idolatry, priest-craft and superstition, and for this reason men are trying to reach back over these thirty centuries to the Vedic period. But the truth of God comes in *ab extra*. That which has started the nations of the West on a career of progress, is offered to the Hindoos. Before true progress there must be re-union with God and his truth. Japan is setting an example to other Asiatic nations, in that she is willing to acknowledge her failure in the past, her spiritual and intellectual need, and is willing to prove all things and hold fast to what is right. This is the true patriotism. Mr. Moozoomdar expressed himself as opposed to early marriage. He considered it physically, morally and economically indefensible. From 14 to 17 he considered a proper age for girls to marry.

—The *Bombay Catholic Examiner* apprizes us of a movement in Armenia towards Romanism. At Diarbekir six Armenian priests with their congregations numbering 300 families have joined the Catholic Church. "A similarly consoling spectacle" has been witnessed in other towns.

—At a meeting of the Calcutta Clergy, Sept. 6th, the proposed additions to the Church Catechism came under consideration, and the Rev. H. Whitehead read a paper on the subject, from which we take the following:—

"The attitude of the Church of England towards the Non-conformists seemed at present a very inconsistent one. It did not venture to declare that Non-conformist bodies were not true branches of the Church, and yet it treated them as if they were not and excommunicated them. If it was the opinion of the Church of England that the Baptist and Wesleyan communities were branches of the Catholic Church then its whole policy towards them was thoroughly uncharitable and unjustifiable and ought to be reversed as speedily as possible. If on the other hand it did not consider them to be branches of the Catholic Church it ought surely boldly to avow its belief and give to its children the only teaching that could justify its present position. At present it was halting between two opinions."

"Mr. Whitehead then explained what was meant when it was said that the Non-conformist bodies were not branches of the Church and that their ministry was not valid. It was not meant, as was sometimes supposed, that individual Non-conformists were not Christians and members of the Church, but simply that the societies themselves, as societies, were not branches of the Church."

But if the bodies that Nonconformists have joined, are not connected with the Church of Christ, we fail to see how the individuals can be said to be members of the Church. All this implies a startling misconception of the Christianity of the New Testament. "Where two or three are together in my name there am I in the midst of them."

—The *Epiphany*, referring to the mysterious characters that Belshazzar saw on the wall, which no one could understand until Daniel the inspired Interpreter appeared and expounded them, says:—

"So it is with the Bible, and the inspired Interpreter is the Church. The Christian Church alone possesses the Key of the Casket. The Christian Church is a Body of inspired men, which has existed since the time of Jesus Christ, and was instituted by Him to bear witness by its words and works to His Divinity and his Humanity, and the Salvation wrought by His Incarnation, Atonement, Resurrection, and Intercessory Presence in Heaven."

The Bible is not couched in hieroglyphs, or symbolic words like those that met the eyes of Belshazzar. Take the writings of Jeremiah. They are just the reports of the sermons which he preached to the people of Jerusalem, in language which they understood, and it was because they understood them that they persecuted him. The Gospels are largely taken up with the discourses delivered by Jesus wherever men congregated together. To the poor the Gospel was preached and they heard him gladly. The Bible is a Revelation, and the larger part of it is in the *usus loquendi* of the people. How are we to know which body of professing Christians is the Church? By the Scriptures and only by the Scriptures.

—We grieve very much that our contemporary should try to exalt the Church, or a certain something that it calls the Church, by speaking disparagingly of the Word of God. Is it not because the word of God is felt to be out of harmony with some of the teachings of what they call the Church? Referring to the teachers of his day, the aged apostle John bids his contemporary Christians "try the spirits" and note whether the teaching corresponded with what they had learned of God. The Berean Jews were commended of Paul because they searched the Scriptures to find out whether the Gospel preached by him was sustained thereby.

—We understand that the Rev. Mr. Beaumont, of the Free Church Mission, Poona, left for England by the last mail. He has spent 32 years in this country, half in Bengal and half in Poona. In our Epitome will be found some interesting notices of farewell meetings held in his honour in Poona.

—Observers of nature tells us that every impulse that affects the material world, propagates itself and goes radiating through space and through time for ever. You utter an exclamation, it is heard within a limited area and is gone. There appears to be an end of it. Not so; it goes on reverberating, undulating, spreading; affected by obstacles but not stifled by them; nay, entering into them and going through them making a record of itself wherever it goes, but still going on. What is gravitation but a vast illimitable sensorium? Words spoken, deeds done, thousands of years ago are still living in their material effects, still making their mark somewhere. As this is true in the material world, so it is true in the spiritual. We look back perhaps upon years spent in folly and sin, and are very thankful that oblivion has swallowed that period and that your sins and follies are sepulchred in the past. But is it so? Are not the wrong words and deeds of that time, living on somewhere, undying influences of evil? You may once have spoken of the Bible, of Christ, of God, of Christians, of the Sabbath, of prayer, in a flippant or skeptical way, and the party you were speaking with went his way and you saw him no more. The impression made by your words goes with him, and influences him in his thoughts, words or acts; the mischief travels on from him to others, and from these to others. You have repented of your folly and turned from it. But the omniscient One this day sees, somewhere in his universe, the effects of your words still engaged in propagating their virus. That old life of yours lives on in its effects. Should we seek to ignore this fact? We think not. It will help us to realize how much has been forgiven us, and will urge us, if we cannot overtake and quench those evil influences, at least to do with our might present good, that it may go on propagating itself beneficently and emulate the former evil.

—Recent American papers bring the news of the death of the Rev. Dr. Curry,

who has long been a leading man in the M. E. Church. He was for many years editor of the *Christian Advocate*, and afterwards of the *Methodist Review*.

—A WRITER in the *Mahratta* considers the two principal causes of India's degeneracy, to have been Caste and the marriage of boys by their parents before they were able to provide for themselves. This is true. He says: "Any how, every Indian girl is secured a husband, and if she becomes a widow we have to bend to the will of the Almighty." This is one way of shaking off responsibility. But the will of the Almighty is that only the marriageable should marry. Neither premature marriage nor compulsory widowhood are from Him.

—MR. CRAWLEY-BOEVEY, Magistrate, has acquitted Rukhmabai of the charge of defamation brought against her by Narayan Dhurmaji, the uncle of Dadaji. Her statements were *bona fide*, for the protection of her interests. One of the statements was that Narayan's wife had jumped into a well to avoid the tyramy of the woman Chinnama, and the Magistrate thought this was not far from the truth.

—WE regret to see that the Rev. A. Fentiman, of the Wesleyan Mission, Benares, has been bereaved of his wife. She died at Nynee Tal, Sept. 16th.

—A CORRESPONDENT of the *Bombay Gazette*, treating of "the drink question in Western India" emphasizes a fact to which we called attention some months ago. The toddy tree is taxed so as to virtually prohibit the sale of toddy, and compel people to use the stronger stuff supplied by the Abkari contractors.

Great efforts have been made to show that toddy is an alcoholic beverage; and the chemical Analyser has actually been called in as a witness to persuade Government and the public that toddy is or may become a dangerous intoxicant which, in the interests of the Abkari Department, ought to be placed on the same level as mowra spirit. Fresh drawn toddy is admitted to be sweet, wholesome, and innocuous. But toddy fermented by being allowed for some hours to stand is said to become more or less heady and strong. So in order to protect the public against the supposed danger of the latter, fresh toddy has been placed under a ban; and all palm juice fresh or fermented is, for Abkari purposes, now classed as alcoholic spirit.

To give a popular illustration for the benefit of English readers, let us suppose cider and perry to be the national British drink like toddy or palm juice in Western India. If you can imagine all the apple and pear trees of England to be subjected to a prohibitive tree-tax, and cider and perry to be put on the same level as doctored spirit, you can form a faint idea of the way that the Western India liquor regulations affect the comfort, health, and daily wants of the poorer classes.

We must make room for another extract from this valuable letter:—

To the farming system may be traced (1) the practical abolition of cheap and wholesome toddy; (2) the substitution of bad mowra and foreign spirits doctored and adulterated—rules and inspectors notwithstanding—in every conceivable way; (3) in many places,—often remote villages—where the villagers never knew of the existence of a single shop before, and especially on the frontiers of Native States, a large increase of shops and consequent drinking; (4) general and wholesale demoralization. The Government, the Abkari department, and the drinking public are practically at the mercy of the man who "pays the piper;" and the whole farming system, when closely analysed and its practical working examined, simply amounts to a large bribe to Government and its officers to deal with the liquor question as may best suit the interest of the farmer. If this indictment be even approximately true, and we challenge contradiction, who shall say that the missionaries in India, and the temperance reformers in England are wrong in their appeal to the Government and the Christian public in England? A great and world-famed teacher has said:—"It must needs be that offences come, but woe unto him by whom they come." In this matter we ask, how can a Christian Government honestly defend this miserable farming system,—a system, we say, that at once starves and debauches the poor with bad brandy and mowra spirit, and deprives them on the plea of temperance of their own comparatively wholesome and god-given juice of the palm? Woe unto you, ye British Pharisees, with your grievous salt-tax, with your deadly opium, and liquor laws, for ye lade men with burdens grievous to be borne, and on the sacred pleas of justice, truth, and temperance, ye grind the faces of the poor! Will there not be a day of reckoning for all this? Is there not one righteous and courageous man to pull down this Temple of Mammon, this accursed sacrifice of Christian principles to the Baal of revenue and self-interest? No doubt it is hard to see how these gigantic evils which have gradually grown up can be remedied all at once. But a beginning can be made forthwith, and the drink question, if honestly examined, probably presents the least difficulty of any, provided that the Government are prepared to make some sacrifice of public revenue. The true remedy clearly is to abolish the farming system, and to decentralize the Abkari department by making over the management to municipalities and local bodies.

There are some among us, we regret to say, that try to brow-beat those who protest against the Government Abkari Policy, and to make it appear that they are ignorant and fanatical, but the facts are not thus to be disposed of.

—THE Bombay Presidency Association have again addressed Government with regard to these Abkari anomalies. They point out that the tax on toddy is twice as great as the tax on beer in England, though the former is only half as intoxicating as the latter. We are vehemently assured that the Abkari Policy of Government aims to diminish the consumption of intoxicants. Were this the case Government would foster and protect the toddy interest and place its fetters on the manufactured drink; whereas the exact contrary is the course pursued; the liquor which is least harmful is most heavily weighted, that the public may be driven to the distilled grog of the contractors. The Memorial of the Association plainly shows that the laws passed tend to identify the interest of the contractors or farmers with that of Government.

—THE *Bombay Catholic Examiner* has an article entitled Protestant Missions in S. India, relating particularly to the S. P. G. Mission in Tanjore. The witness cited is the Rev. Mr. Blake who in the S. P. G. report puts down in black and white things as they are. It is well known that in the South of India there has been a disposition to receive those who sought to make a profession of Christianity, hoping that they might afterwards be brought under the power of Christianity. The results have not generally been found satisfactory.

—THE *Missionary Herald* has an obituary notice of the Hon. Alpheus Hardy, a merchant of Boston. The following interesting incident is mentioned:—

"While the whole mission field enjoyed his thoughtful care, circumstances called forth in Mr. Hardy a peculiar interest in Japan. In the orderings of Providence there came one day into his counting-room one who might have seemed to some merchants nothing more than a runaway from Japan. Mr. Hardy's discerning eye saw a great opportunity. He did not do what, under the circumstances, would have been so easy to do, give some money to the waif and send him away with a wish for his prosperity. He took him to his home and there trained him carefully and tenderly as a son. He gave him the best education possible and then sent him back to his native land, where he has now for thirteen years been labouring as a minister of Christ. Was there ever a wiser or better gift for missions than Mr. Hardy made in giving back to Japan, Joseph Hardy Neesima?

—THERE is one kind of stealing about which the consciences of some seem to be very imperfectly enlightened. We are surprised at the unconcern with which these persons steal the sleep of their neighbours. In a neighbourhood where many seek the rest which they need in order that they may have strength for their daily duty, a club of young men meeting in the Fort, sometimes carry on to the small hours their obstreporous hilarity with as much recklessness as though they were in a desert. The law that requires consideration for others has for those that observe it blessings of much more value than the joy connected with noisy joviality.

—To J. C. Matt. 26: 6-13 and Mark 14; 3-9 refer to the same transaction as is recorded in John 12: 1-8. The notice of "the woman who was a sinner" is found only in Luke 7: 37-50. Hymn 41 in Sankey confounds these very different transactions.

—WE are glad to acknowledge receipt of the *Punjab Mission News*, published at Amritsar. We learn from it that the Ch. Missionary Society in the Punjab has, in the last eight months, been deprived—by various causes—of 17 of its workers, and only 3 additions are promised. The *P. M. News* earnestly advocates increased attention to the villages of India, as distinguished from the cities. A very interesting article about "A Seeker after God" we have marked for our columns.

—THE Brahmins of the Madras Presidency are in the ratio of 3·6 to the entire population, yet they hold a percentage of 42·2 of the Government appointments over Rs. 10 monthly.

—A CIRCULAR signed by Mr. E. W. Fern, 47, Medows St., Fort, Bombay, recommends the formation of an Association or Institute for Architects and Engineers in India, to conduct examinations and bestow titles and save competitors the cost and labour of a visit to England.

NOTICES OF BOOKS AND REPORTS.

"*Stories from Early Christian History*" Christian Vernacular Education Society, Madras. 28 pp. This little book treats mostly of the early martyrs, and presents an outline picture of the Roman world as it confronted the first evangelists. Some of the more striking instances of men and women who sealed their faith by their lives, are narrated. There is an account of Juli-

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an's attempt to restore heathenism, of the way in which the gladiatorial shows were stopped, and a sketch of the benefits conferred by Christianity. The illustrations are numerous and some of them are very striking. Price, 1½ annas.

Report of Bethel Santhal Mission. This is the Rev. A. Haegart's Mission. He and his wife and Miss Hollyer constitute the Mission Staff. The chief station is Bethel, and there are 7 outstations with 2 Santhal teachers each. There are 2 Native pastors, and 16 preachers, and about as many teachers, with ten assistants for medical work. Mr. Haegart has been building a house for a coming missionary, and to do this he had to teach 12 Chr. Santals the use of the trowel. He has in this saved the Mission Rs. 10,000. The people have built 12 new chapels. 23 men and women were baptized, making the total 301. There is an animated account of a visit to a Leopard's tent. There is great need of additional workers in the Schools. The missionary has trained Native preachers to practise medicine and has opened 8 new dispensaries. Receipts, Rs. 11,106; expenditure, 9,245.

Pani (Water). By Bulwant Bhau Nagarkar. 2nd Edition. Anglo-Vernacular Press. Price, 8 annas. Dedicated to Dr. Macdonald. The first edition of this appeared three years ago and was noticed by us in terms of approbation. We are glad that another edition has been soon called for. The natural history and applicability of water, its composition, constitution, laws, chemistry, and uses, are here set forth in suitable and simple language.

We beg to acknowledge receipt of *The Bulwark*, June. Anniversary Papers M. E. Church, Ajmere. Letter from Sir Robert Phayre, K. C. B. to Canon—,Oxford. Invitations for the Week of United Prayer. (Parties at out-stations wishing copies of this may write to us.)

INTERNATIONAL BIBLE STUDY.

October 2.——„——*Matt.* 8: 1-13.

See last Guardian.

October 9.——„——*Matt.* 8: 18-27.

Commit verses 8-10.

Golden Text.—Why are ye so fearful, oh ye of little faith?

We left off at the 13th verse of Matthew 8, and begin at the 18th. In the intervening verses we find that Peter's wife's mother was restored from fever by the Master, so that she arose and ministered unto them. Thus the fact that Peter was married appears to have been no barrier to his call to the apostolic office; which may help us in considering the apostolicity of a church that insists on celibacy as a *sine qua non* in ministry. When the evening was come, probably the Sabbath, many demoniacs were brought to Jesus, and many sick, whom he healed. In this the evangelist finds the fulfilment of Isaiah 53: 4: Himself took our infirmities and bare our sicknesses. Jesus saves us from the fruit of sin, suffering, by taking upon himself our sufferings and our sins. Put it all down to my account, he says to the Father.

Seeing great multitudes about him, and not wishing to draw the attention of the authorities, Jesus gave an order to his disciples to cross over to the other side of the lake. Then came a scribe and said, master, I will follow thee whithersoever thou goest. This, if truly and intelligently meant, would have taken him to the Mount Sion and the 144,000 having the Father's name in their foreheads. These are they who follow the Lamb whithersoever he goeth. But many propose to follow Jesus who little think what it means. They must follow him in enduring the contradiction of sinners, in humiliation and obloquy, in self-spoliation; they must follow him to Gethsemane and the cross; they must follow him to the 17th of John. Jesus said unto the scribe: The foxes have holes and the birds of the air have nests; but the son of man hath not where to lay his head. I cannot guarantee you against discomfort. If comfort is a very important matter in your regard, you make a mistake in undertaking to follow me. This incident is recorded for the sake of those who propose to identify themselves with Christ, in all ages, and deserves the special attention of those who desire to addict themselves to the ministry of Christ. The love of comfort is one of the greatest barriers of that liberty which enables a man to follow the Master whithersoever he goeth. It will not do for a doctor to be self-indulgent; he must be ready to obey any summons by day or by night. The soldier when he dons his uniform consents to be unshackled by love of rest, dislike of inconvenience, dread of danger, and to go wherever bidden, do whatever may be required.

Another disciple said, Lord, suffer me first to go and bury my father. As soon as the claims of his aged father upon him were satisfied, he would be ready. But Christ says, Follow me; let the dead bury their dead. The Kingdom of heaven was present in Christ, and all the ordinary claims of society, kindred, &c., are subordinate to the divine will in him. God in his providence will look after those whom we abandon for him. Many are kept from Christ by their sins; many by their duties. They are conscientious, but they need to learn that supreme authority dwells in Christ. Duty that keeps us from Christ, is not the voice of God. We cannot rightly care for our friends and kindred, till we love them *in Christ*. To be a believer is to have life; that life is, in a sense, the life of the world; for the interests of all, we must secure our alliance with Christ.

He entered into a boat, and his disciples followed him. There arose a great tempest, and the vessel was covered with the waves that broke upon her. Jesus was asleep; sleeping so soundly that the noise of the storm did not awaken him. They waited for him to awake; but the storm increased in violence. Finally the danger seemed so imminent that they awoke him, saying, Lord, save us; we perish. He took in the situation at a glance; but was more impressed by the evidence of their weak faith, than by the fury of the tempest. And this no doubt impresses him most to-day. Strausses and Renans write against the Bible and scientific men propound their theories, and on the sea of modern thought the barque of true religion appears to be tossed wildly about, but it is the weak faith of his own that surprises Christ. The danger is not outside of them, but in their failing faith. This is the victory which overcometh the world, even our faith.

Jesus rebuked the winds and the waves, and there was a great calm. Thus again, it is made evident that the work of redemption is of more account than the natural order which God has instituted in the material world.

But the men marvelled, saying, what manner of man is this that even the winds and the seas obey him?

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SATURDAY, OCTOBER 1, 1887.

SACRAMENTARIANISM AND THE GOSPEL.

The most audacious perversion of the Gospel is that which undertakes to educe from it Sacramentarianism. An unbiassed reader, going through the New Testament, will be baulked in his search for it until he comes to the Epistle in the Hebrews, where he finds it *at its funeral*. It is buried there forever. All over the world, in all ages, priesthood had gone into priestcraft, and men had been deprived of their spiritual birthright, the liberty to learn of God, and had become slaves of those who professed to be initiated into the mysteries of God. Deceitful and self-seeking men came in between the masses and God, and taught them and led them according to the promptings of their corrupt minds. Almost all the religion of the world has been of this character. And even when the truth was with men, priests have succeeded in reserving to themselves the right of interpretation. But why have men acquiesced in this? For the simple reason that man, having a will of his own, is not comfortable in the apprehended presence of God, and requires something intermediate to shield him from the sovereignty and holiness of God. Hence a priestly caste; hence polytheism; hence idolatry.

Now the New Testament lays the axe at the root of all this. God himself draws near, takes upon him our nature and invites us to come direct to Him. "Come unto me, learn of me and ye shall find rest unto your souls." Christ is the head of every man. They shall all be taught of God. The Spirit of adoption leads us to say, Abba, Father. The gift of God is for all. No man shall need to say to his brother, know the Lord. The Gospel, God's invitation, comes to every creature, and salvation is taken from the hand of God himself. Men indeed are privileged to convey the Gospel to their fellow-men, but that Gospel shows them that in Christ they have access to the throne of grace. The Spirit of God witnesses to the fact of their acceptance and the forgiveness of their sins.

But men have been so long in spiritual bondage, so long unacquainted with the liberty of the children of God, that we have them, even in this 19th century, rejecting the emancipation proclaimed in the Gospel, and exercising their ingenuity to find in the

New Testament, the weak and beggarly elements of Sacramentarianism. There is no such word as sacrament in the N. T. and no place left for Sacramentarianism; yet there are Sacramentarians to-day who claim that the truth is with them and regard others as outside of the true pale.

We see what account Peter made of this system, by what he says in his second Epistle, 1st. ch.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be made partakers of the divine nature, having escaped the corruption that is in the world through last."

Exceeding great and precious promises are here declared to be the means of procuring us the participation of the divine nature, the communion of the indwelling Holy Spirit. And then, having this plenary source of spiritual life, the believer is urged to combine with his faith virtue, with virtue, knowledge, with knowledge temperance, and so on through all the aspects of sanctification. The promise and potency of all these is the Holy Spirit. With this agrees what Paul says in 2 Cor. 7 : 1. Having therefore these promises, (6 : 16-18,) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Now according to the Sacramentarians, we ought to find Peter and Paul urging upon their fellow-Christians, something very different, namely, that Baptism obtains for us spiritual life, and the Eucharist furnishes us the means of replenishing and developing that life. Our attention is directed especially to the substances used in the Lord's Supper, as the grand means of sanctifying, and we are asked to seek in these what Christ says is to be found in his word: my words they are spirit and they are life. In the Lord's Supper the believer has communion with the Lord and with his brethren and the truths embodied in the ordinance are brought to his heart with great power and blessing; he is, through the Supper, often made to feel deeply the power of the words which convey the story of Christ's death. But Sacramentarianism tends to make the Supper a great act of worship and practically of atonement, having its virtue not in the sacrifice once for all offered by Christ, but in the priestly ministration and would make the absolution of the worshipper depend upon this.

ARE WE WINNING.?

In an article on "The Conversion of the World" the *Independent* submits a view of the case to which we have repeatedly drawn the attention of our readers, but which is very much left out of sight, even by those who have to do with Missions.

In round numbers the non-Christian population of the world is generally estimated as a thousand millions, leaving a Christian population of four hundred millions. Now the natural increase of a thousand millions, though it may not, because of the conditions of population in crowded countries like China and India and among uncivilized hordes like those of Africa, be quite as large in proportion as that of the four hundred millions of Christians living under the highest forms of civilization, it must be vastly larger in bulk. The rate of natural increase in India, in the last decade, was seven per cent. If that rate were applied to the whole of the thousand millions of pagans we should have a gain of 70,000,000 every ten years. In Europe (exclusive of Turkey) and the United States the increase in the decade was something under ten per cent. Apply that to the 400,000,000 Christian population and we have a gain of 40,000,000. In other words, the natural increase of the heathen world is thirty millions greater every decade than that of the Christian world. Thirty millions in a decade is three millions a year, and this three millions a year must be overcome by propagandism among non-Christian peoples before it can be said that Christianity, by which we mean the whole Christian population, is increasing as rapidly as Paganism. This is a fact which we need to look at steadily, in order to understand the vastness of the work before us.

A decennial augment of 7 per cent. on the population of India (250,000,000) would be 17,500,000, or 1,750,000 annually. But it would be thought a marvellous thing if our converts reached 100,000 in one year. If the addition of one to our converts implies the addition of 17 to the number of the unevangelized, in this land it certainly does not look as though we were subduing the world to Christ. But there is something else to be considered. The 400 millions of Christians include not merely nominal Protestants but Roman Catholics, Greeks and many others that know little or nothing of Scriptural truth. In the book of Revelation, corrupt Christianity is represented as the great hindrance to the spread of the Gospel. A great judgment has to be executed on this usurping system, before the Lamb's bride, the church, can appear in her lustrous garments. The baptized heathenism is as formidable as the unbaptized; indeed, we have reason to believe that because of the unfaithfulness of so much that is called the church, our evangelistic efforts are greatly paralyzed. Note the language of exultation and triumph with which the overthrow of Babylon is greeted in the Apocalypse. Alleluia! for the Lord God ommipotent reigneth. The mighty power of God as the Leader and Commander of his people, is not available while this apostate system spreads herself over the earth. Though the true people of God were found to be but a small remnant, ten millions or one million, the power of Christ —all power in heaven and earth—would speedily bring to the ground the walls of Paganism, and give world-wide supremacy to the Gospel.

Our unbelief leaves us without the mighty attestations from on high which will do more for us than all the appliances of culture and civilization, all moral suasion, and all our efforts to establish the claims of the Gospel. We may well despair of all we have to rely on in the evangelistic energy of the Church, with such displays of the Spirit's power as we are accustomed to; but there are unlimited possibilities in the promises of God, if our eyes may but open to see them. But the condition of the world's evangelization is plainly shown in our Lord's prayer, John 17, viz. separation from the world, sanctification, union in Christ.

IS THERE ANGER WITH GOD?

Some weeks ago, an extract from "the Fool of Quality" appeared in our columns. One of the characters in that book was asked, Were you never angry? and replied, "Scarce ever that I remember, at least on my own account; for I do not fear any man that steps upon the earth, and what is it then should make me angry?" Anger is often inspired by fear, a thing which the irate are slow to admit. Many fancy that they are exhibiting courage by their anger. But anger may be caused by things that do not appeal to our fears. The man in the book goes on to say: "All the world is but as a worm or a mite to God, and neither man nor angels can disturb or affect him with anything, except delight on their acceptance of that happiness which he desires to give to all his creatures."

This argument to show that God is insusceptible of anger, is not altogather sound. The universe may be as a mite or a worm to God, but when we come to examine the mite or the worm, we find it treated with a magnificence of solicitude that shows it to be like a universe to God. God authorizes the most insignificant creature to say, My God. It is allied to God by all its wants, and it is allied to him by all the wealth of the divine nature. Men go about destroying the beautiful creatures of God, by thousands, and call it sport; but there is good reason to believe that God's heart is wounded when these innocent creatures are pierced. It is he that feeds the birds and the worms day by day. God is love; and what love demands is the opportunity of largest beneficence. It is sin that is malificent; always and every where it is warring in opposition to his goodness. God is angry with the wicked every day, because he is love, and sin comes in to baffle his loving enterprizes. Sin arrests the work of salvation and hinders the hundreds of millions of earth from discovering their need of the mercy of God. God's love cannot divorce itself from his wisdom and justice. It may be said, Is not God omnipotent, and can he not crush all opposition under his foot? God's omnipotence is limited by his own plans and ordinances, and by the freedom of choice with which he has endowed his creatures. Sin is perverted moral agency, and must be dealt with—not coercively,—but by moral processes. We do not attach a high value to your trust in God, if you know him not in his holiness and majesty and hatred of sin. There is none good save One, says Jesus. But no one had a profounder sense of the purity and holiness of God, or of the odiousness of sin.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—Pandita Ramabai has recently written a book in English on the High-caste Hindu women. The object of it is to bring before the Christian public of America and great Britain a scheme to establish an educational Home for High-caste Hindu child-widows. The work contains a rather long Introduction by "Rachel L. Bodley, A. M., M. D., Dean of Hunan's Medical College of Pennsylvania." In this Introduction the object

of the Pandita is thus briefly set forth :— "She seeks to reach the Hindu women as Hindus, to give them liberty and latitude as regards religious convictions ; she would make no condition as to reading the Bible or studying Christianity ; but she designs to put within their reach in reading books and shelves of the school literary, side by side, the *Bible* and *the sacred books of the East*, and for the rest earnestly pray that God will guide them to His saving truth.

For this scheme the Christian public of America and England are asked to contribute in the first instance fifteen thousand dollars to start with and five thousand dollars annually afterwards during the ten years for which she asks help.

Be it known to the Christian public, that there is no place for Christ and Christianity in this scheme. The inmates of the house are not to hear the voice of praise and thanksgiving to the God of the Christians who are to support them. The best of books is to be placed on a level with the so-called sacred books of the East. The inmates are at liberty to worship Radha Krishna, Durga, Bhawani, Ganpati, Shiva, Khandoba, and the like ; but the name of the Holy One of Israel is not to be heard by them. Prayer may be made in secret for the conversion of these child-widows, but no word of prayer is to be heard by them. "Lectures will be given in the library of the Home, but with this distinct understanding that the lectures do not speak irreverently of any religion or sacred custom while lecturing in that house or library." In other words there is to be no religious teaching or preaching.

Does the Bible uphold such policy ? Did Christ command his disciples to preach this dumb gospel ? Did the Prince of the Apostles go about lecturing on "hygiene, geography, elementary science, foreign travel, &c., "designing, primarily to open the eyes and ears of those who long have dwelt in the prison-house of ignorance, knowing literally nothing of God's beautiful world ?" Here is an account of some of his labours among the women of Europe. "And on the Sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer ; and we sat down, and *spake* unto *the women which were come together.*" And what did he speak upon ? Surely not History and Foreign Travels, and on the Beauty of God's world. His grand theme was doubtless Christ and Him crucified. And what was the result : —"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us ; whose heart the Lord opened to give heed *unto the things which were spoken* by Paul. And she was baptized, and her household." This is God's way of regenerating men and women of all countries under heaven, and of all ages, beginning with our first fallen ancestors, and ending with their last son and daughter. There should be no compromising and no hiding of colours. Let Christ be the first and last in all our Christian schemes for the regeneration of man or woman of any country or clime and then and then alone the true blessing will come.

A. N. C.

Tea Meeting at Simla.

Sir,—A very happy social gathering took place in the Christ Church School-room at Simla, on Wednesday evening, 31st August. The young men of the Church of England and Union Church Y. M. C. A's. had tea together, and the evening proved an enjoyable one. The occasion was improved to dwell upon the good that the great frequency of such meetings would promote. The Rev. E. Beatty, Chaplain of Simla, was only prevented from attending by indisposition. He had already held four meetings during the day. The Rev. Archdeacon Tribe, Rev. J. Robinson, and Dr. Fraser of Bombay were present besides several layman. While there was no attempt at oratory the speeches made were very much out of the ordinary. No word seemed to be spoken that was not felt, and each one gave fresh matter for reflection.

Mr. Tribe said how glad he would be to see more of such meetings taking place, and his expressions were full of encouragement in the path of Y. M. C. A's Mr. Robinson's kindly and helpful words of affection for a cause he has so much at heart were much appreciated

Dr. Fraser's speech will long be remembered by those who heard it ; as will be his presence at Simla, where his deep teaching of the Scriptures—a knowledge deeply taught of the Spirit Himself—has been appreciated by all who have listened to him. Among the other speakers were Major Broadbent, R E., Mr. Stephen Jacob, C. S., Mr. Hewitson, Lieut. Southey, and Mr. Simmons.

The meeting wound up with the singing of the Paraphrase "Through all the changing scenes of life, in trouble and in joy." U.

Ajmere.

Dear Sir,—Miss Leonard is beginning a series of Revival meetings in the Ajmere district Returning to Ajmere from the Dasehra services at Lucknow, she conducts a Holiness Convention Wednesday and Thursday, 28th and 29th, assisted by Miss Reid of Lucknow and Rev. T. E. F. Morton, former pastor here.

Invited by the Mhow Quarterly Conference she arrives there Saturday, October 1st, accompanied by the Presiding Elder and the Mhow Pastor. Friends from surrounding circuits are invited. Thence Miss Leonard assists at the various points on the G. I. P. Railway which were included in the Central District. Earnest, believing prayer in behalf of these meetings is requested.

The way of the Ajmere M. E. Trustees seems now open for building a Church on the land bought and to which an addition was purchased. A gentleman of the Station gives five hundred rupees. A member puts in twenty-five hundred for some years without interest ; another, one thousand at four per cent. A Singapore missionary pledges twenty-five ; one in Lucknow sends fifteen. Monthly payment on three thousand pledged is progressive. Who will help this small and feeble European congregation ?

C. P. Hard.

The Daserah Meetings.

Sir,—The Rev. C. P. Hard, my Presiding Elder, visited Mhow last week, and before leaving the station asked me to attend the Camp-meeting at Lucknow. In compliance with his request I went and received abundant spiritual blessings. The Camp was of a truth a mount of transfiguration as it were to the waiting followers of Jesus. The attendance at all the meetings was very good, especially at the evening services when a congregation about 400 crowded into the M. E. Church building. The meetings deepened in interest and increased in power every day. The Sun of Righteousness shone brightly on the Camp, while waiting and praying Israel rejoiced in His light. "What must it be to be there ?" Bye and bye in that land of ineffable bliss and effulgent glory we shall see the King in His resplendent beauty, Jesus only ! Jesus evermore ! Amazing prospect ! Blessed be God for ever ! Amen ! and Amen !

I am in a position, having been present at most of the spiritual exercises, to present a report for the perusal of your numerous readers.

Prominently present among others were the following ministerial and lay brethren : Doctors T. J. and J. E. Scott, Johnson, Hoskins and Badley, Revs. Lawson, Bare, Leonard, Schively, Mansell of the North India Conference. Dr. McCoy, Revs. Morton, Creamer, Delamater, Newhouse, Hard, Stephens, Allen, and Carrol of the South India and Bengal Conferences, Revs Parsons of the Wesleyan Mission, Coldron of the Baptist Mission, Orissa, and Forman of the Presbyterian Mission, Allahabad, Surgeon Condon of Cawnpore, Mr. Thompson, Head Master Boys' High School, Cawnpore, Mr Köepsel, Assistant Master of the M. E. Boys' School, Calcutta, Colonel McCall of the Bengal Cavalry, Lucknow, Ram Chundra Bose our distinguished lecturer, several of the missionaries' wives and Zenana Missionary ladies.

The following was the programme of services for the day : Preaching services in English 7 a. m. 12 a. m. and 6-30 p. m. ; Children's Service at 11 a. m. and the vernacular services at 3 p. m. Immediately before the evening English services a song service was held.

The following preachers preached from the texts opposite their names :—

English Services.

21st September—
7 A. M. Dr. Johnson, John 15 : 16.
12 A. M. Rev. Mansell, Ephes 3 : 20, 21.
6-30 P. M. Rev. J. T. Scott, Phil. 2 : 12, 13.

22nd September—
7 A. M. Rev. Forman, Phil. 3 : 12.
12 A. M. Rev. J. Parsons, 1 Cor. 3 : 16, 17.
6-30 P. M. Rev. C. P. Hard, Matt. 22 : 37.

23rd September— "
7 A M. Rev. Coldron, Matt. vii. 24.
12 A. M. Rev. C. L. Bare, Ezekiel, 36 : 26.
6-30 P. M. Coldron ; Subject—"Repentance."

24th September—
7 A. M. Rev. T. E. F. Morton, Matt. 5 : 16.
12 A. M. Rev. Hoskins, Subj. : The Atonement of Christ.
6-30 P. M. Rev. F. L. McCoy, Rom : 14 : 17.

25th September—
7 A. M. Rev. Schively, Numbers 33, 55 and Rom. 6 : 6, 7.
12 A. M. Rev. Badley, Matt. 11 : 12.
6-30 P. M. Dr. T. J. Scott, of Bareilly, Isaiah 6 : 5, 6.

The preachers, who conducted the services on the occasion, preached the truth and nothing but the truth, and by the grace and help of God prominently set forth the privileges, duties, and responsibilities of the Christian life and warned in emphatic and burning language and sometimes even with tears, the people of the quicksands and rocks in this great ocean of life. The preaching on the whole was scathing, cutting very powerful and practical Various methods, and many of them the most incisive, were adopted in reaching and saving precious souls. Burning zeal, earnestness and love for precious souls glowed in the countenances of Christian workers. Oh what sympathy, zeal and pentecostal fire in all the services ! The Gospel, as it fell from Baptist, Presbyterian, English, Methodist and American Methodist preachers' lips had one genuine ring in it. Truly, it may be said, the Baptists, Methodists, and Presbyterians were one in spirit, which fact I needly hardly say, doubtless brought to the Saviour's heart no little pleasure and joy. The doctrine of holiness was held aloft in not a few of the sermons. May the time speedily arrive when all the churches in Christendom will endorse the doctrine as taught in God's word and write on their banners "Holiness unto the Lord."

Vernacular Services.

There was a vernacular service at 3 P. M. of each day. The native congregations, by no means small, were addressed by Revds. Lawson, Mansell, Forman, Caleb, Native Pastor, Presbyterian Mission, Allahabad, and Miss Leonard by the aid of an interpreter. Great blessings have been poured out on our native brethren. Many faces glow with heaven's brightness.

Children's Services.

There was a very fair attendance at these services. Mrs. Leavitt, the representative of

the Woman's Christian Temperance Union, America, addressed the children on Friday and Saturday and chose as the subject of her addresses 8 boys of Scripture: Samson, Samuel, John the Baptist, Jesus Christ, Daniel, Shadrach, Meshach and Abednego. She addressed them as a kind, loving, Christian mother in Israel alone can address them. She told the girls not to be discouraged because the Bible said so much about the boys: there were some very sweet blessed things said about the girls and women in Scripture. She said that they, if serving the Lord, were the sisters of Jesus. Many other comforting truths were given utterance to by this hand-maid of the Lord.

On Sunday there was a union of the English and Vernacular Sunday Schools. The two Superintendents Revd. Schively and Mr. Ramchundra Bose's son, Mr. Behari Bose, were on the platform. The scene was indeed striking—one which must have made the great heart of Jesus glad and over which the angels rejoiced. The schools were addressed by Mr. Bose's son, Misses Lawson and Harvey, Messrs. Crawshaw and Fieldbrave, a native preacher. The kind Superintendent of the English Sunday School said that he would gladly give a year's Salary if he could but address the Vernacular School in Hindustani. In reporting the School he remarked that there were 150 scholars enrolled in the English Sunday School and about 110 to 120 attended weekly. Thank God the children are cared for. Let the churches of God mightily pray for the rising generation. The fields are whitening for the harvest.

The Love Feast.

It was indeed a feast of heavenly love. Scores of witnesses stood to their feet to give glory to the Son of God The people were so imbued with the spirit of Jesus that the brakes could scarcely be put on at the time fixed for closing the feast. The great day of the feast had arrived and so Jesus was powerfully present to enrich His own. Oh what love, what sweetness, what rich harmony as Jesus lifted up his hands and blessed His dear ones! Eternal glory be unto the Lamb for ever! Amen!

The Communion Service.

Dr. Johnson, assisted by Rev. Parsons of the Wesleyan Mission, Creamer of the M. E. C. Bengal Conference, Coldron of the Baptist Mission, Orissa, and Forman of the Presbyterian Mission administered the Lord's Supper to nearly 150 saints of the Lord. It was indeed a time of refreshing, a time when Jesus drew consciously near to His loved ones. There were among the communicants a large number of British soldiers and native Christians mostly young men and young women. All prejudices and differences were slain outright at the feet of Jesus. May they never have a resurrection.

Brother Reynolds, the Colporteur Evangelist, was present and rendered efficient service by way of singing, praying, testifying and the sale of holiness literature to which constant references were made by the Pastor of the Church.

Mrs. J. E. Scott presided at the organ with great acceptability.

Impressive Scenes!

At an after-meeting a Christian father went up to his boy who had found the Lord to the joy of his soul and imprinted a kiss on his cheek. Bro. Schively called the attention of the congregation to this scene. The boy, said he, has just lost his mother, and the father and son are now in the Kingdom and on their way to meet her in heaven. The father was bathed in tears. The congregation manifested deep sympathy. Several were weeping, In testimony some very touching references were made to departed Christian mothers which had the effect of tapping the fountain of tears in many. Some of the fathers of the church wept sorely as they realized the mighty glory of God and saw souls going forward and seeking the pardon of their sins and sanctification of their souls. After Doctors Scott's (of Bareilly) wonderful sermon on Sunday night and a grand after-meeting Bro Schively as the time drew near to close the Camp-meeting exercises, requested all those to whom the Camp-meeting had proved a blessing to rise to their feet and say "I praise God for the Daserah meetings." The whole congregation readily responded. The singing of the 26th Hymn in Epworth Hymnal: God be with you till we meet again, and the pronouncing of the benediction by Dr. T. J. Scott brought the glorious Daserah Camp-meetings to a close.

Results Achieved.

Grand results were achieved, thank God, at these meetings. Every night witnessed scores at the Communion rail for the pardon of their sins and sanctification, powerfully wrought upon by the Holy Ghost. Miss Leonard, the Holiness Evangelist, has done solid work, under the guidance of the Spirit, in starting many of the ministers and missionary ladies besides a number of others on the King's Highway of Holiness. The work accomplished was by no means superficial, such results have never before been realized in the previous Camp-meetings.

Counsel.

Brethren, call to mind the earnest sermons and pressing exhortations you have heard. Remember that the God of the Camp-meeting has His centre everywhere but His circumference nowhere. Be faithful to your trust: fulfil all your vows to God: settle firmly on the Rock of ages: let Christ work out His plan in you. Remember you are the light of the world in a subordinate sense. Let your light shine: shine as the sun in the heavens. Remember light is humble, because it is derived; light is *pure, cheerful;* beautiful, it fertilizes, it is the chariot which conveys heat, it is the harbinger of joy, it is obedient and has no choice of its own, it is all-revealing, self-evident and consistent. Jesus says, *Let your light so shine* that your Father in heaven may be glorified. Don't imitate others. Be natural. Be yourself. Remember the law of association and the power of influence. Rejoice in God evermore and work while it is day. Amen.

Glory to the Lord God of Israel for ever and ever. Amen.

Yours in Jesus Christ,
THOMAS E. F. MORTON,
Pastor M E Church,
Mhow, Central India.

Lucknow, 26th Sept., 1887.

DEAR SIR,—As many of your readers are aware a sad accident happened three weeks ago on the Rajpootana line. A goods train, rushing at full speed down an incline, came into contact with a horde of buffaloes that had taken up a position upon the centre of a railway bridge. The terrific shock resulted in disaster. The engine, in vain trying to crush through the living mass, swerved aside, carried away the side of the bridge and plunged into 30 or 40 feet of water, followed by all the carriages. The driver who had nobly stuck to his post was found 17 days later, jammed between the engine to the nearest waggon. This man, Knight, always quiet and inoffensive, and much liked by his fellow drivers, has left a widow and five children, who will be entirely dependent on what the Railway may see fit to give them. This we are supplementing by contributions from the North-West and Punjab, acknowledged through the medium of the *Pioneer*. As some of your readers might wish to help us, might I ask you to insert this letter and to say that contributions will be acknowledged weekly in your columns as well as in those of the *Pioneer*?

I am
Sincerely yours,
FRANCIS ASHCROFT,
Missionary, Ulwar.

Ulwar, 27th Sept., 1887.

SIR,—Would it be wrong to introduce the system of cremation amongst Native Christians, when some Christians in Europe have thought it best to dispose of their dead by cremating them rather than by burying them?

To those amongst Native Christians, who come from Hinduism, the idea would not be repugnant at all; for they are from their childhood more accustomed to the idea of the body being burned rather than buried.

It is no wonder if Mahomedan converts or European Christians find cremation sentimentally unwelcome if not entirely full of horror, for these knew no other mode of disposing of their dead than by burying them

Would the introduction of this system amongst Native Christians be unscriptural and therefore to be abhorred, or would it be such as were neither scriptural nor unscriptural?

Yours obedient servant,
GOVIND NARAYAN KANE.

Dadar, Sept. 22nd, 1887.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

WESLEYAN METHODIST CHURCH.
Sunday, October 2nd 1887.

Colaba—Colaba Causeway, 7 a. m. and 6 p. m.
Rev. G. W. Clutterbuck.
Sunday-school, 4-30 p. m.
Monday, Temperance Concert Chair to be taken by General A. H. E. Campbell, 8-30 p. m.

Byculla—Next to Victoria Gardens. Special opening services at 11 a. m. and 6 p. m. conducted by General A. H. E. Campbell of Secunderabad.
Sunday-school, 4-30 p. m.

Parel—Elphinstone Road, 9 a. m. and 6 p. m.
Mr. Francis Patell.
Sunday-school, 4-30 p. m.

Ccordial invitation to all.

A TEA meeting will be held in the new Methodist Parsonage at Grant Road, on Friday evening, October 7th, at 8 o'clock. Proceeds for the fitting up of the Parsonage.

GOSPEL PURITY MEETINGS.

I On Friday, 7th October, 8 P.M., at Mrs. Gladwin's Home, next Grant Road Bridge, Women's Union. Addresses by ladies.

II. Same date and hour, at Mr. Pereira's, north of Grant Road Church, for men only.

WE have received from J. B. P. and paid to Mr. L. Rs. 50.

Epitome of News.

SATURDAY, SEPTEMBER 24.

—*Bombay Gazette:* Messrs Cook and Son have completed their tourist arrangements in Egypt, including the Nile, up to the Second Cataract, for the coming season, and a pamphlet which they have just published gives not only full particulars of their programmes, but contains much information of considerable interest and value to those who contemplate a trip up the Nile. Anticipating a larger accession than usual to the number of tourists who placed themselves in their charge, Messrs. Cook and Son have this year enlarged the scope of their operations in Egypt and have added considerably to the strength of their fleet of passenger steamers.

MONDAY, SEPTEMBER 26.

—A fire broke out on Friday evening last in a jowlee hut occupied by labourers and their families situated at Worlee Pakadi, which spread rapidly to two ranges of huts of about sixteen in number. The whole of the huts were completely burnt down within a very short time, and unfortunately a girl, aged 1½ years belonging to one of the occupants, who had been left in one of the huts asleep, was burnt to death.

—*Bombay Gazette:* We understand that the condition of the opium revenue is causing some anxiety to the Government of India. Sales at Hongkong and Shanghai, as we have already reported, have for some time past been slow and prices have given way, the chief cause of this being the high rate at which the internal transit duty has been commuted in the Convention of August, 1885. The competition of the native drug at the same time is becoming keener.

—A letter in to-day's *Gazette* from Poona, says that five farewell meetings in honour of the Rev. J. S. Beaumont, leaving for England, were given there last week. At one of these Mr. M. M. Kunte, Principal of the Government High School, presided. "He spoke in high terms of the work done by Mr. Beaumont during his sixteen years' residence in Poona, and also of the benefit he himself had derived from his intercourse with the rev. gentleman whom he characterized as a true Christian."

—H. E. the Governor presided at a meeting in the Free Church. Lord Reay is thus reported: In his opinion Mr. Beaumont's ministry owed its success, not only to its earnestness, but to the power of rebuke which he possesses. No Church of any denomination can be in a healthy condition if rebukes are not administered when occasion demands them. His Excellency himself had to thank Mr. Beaumont for his kindness in having, during last rains, undertaken the services of the Scottish established churches of Poona and Kirkee. Such a liberal spirit augured well for the future of the Presbyterian churches of Scotland in the country, and his Excellency hoped that the day was not far distant, when, animated by the same spirit, the clergymen of the Free and Established churches in the old country would freely exchange pulpits and help each other in their good work. The Governor concluded by saying that Mr. Beaumont's absence from Poona, even for a short period, was a matter much to be regretted, at the same time he hoped he would return soon in renewed health and vigour of mind, spirit and body; not that he had given any one the slightest reason to notice any falling off in the vigour of his intellectual powers—in fact, Mr. Beaumont possesses a spirit which is always young.

On behalf of the congregation the Governor presented Mr. Beaumont with a handsome watch, and at the other meetings other presents were made.

TUESDAY, SEPTEMBER 27.

—*Chr. Advocate*: A very profitable Convention of Missionary candidates was held by Dr. Thoburn at Lakeside, O., July, 28, Aug. 4. Twenty-seven candidates were there, representing seven States and Canada; thirteen missionaries on furlough represented India, China, Africa, Mexico, and Utah. Four of the candidates are already under appointment for India, and two for China; some of the rest will be sent out this fall; a number are yet in school.

—The *Deccan Herald* is glad to state that through the skilful and energetic measures adopted by Colonel Wilson, Superintendent of Police, the notorious dacoit leader, Rama Muria and his friend Dagdia, were arrested at the village of Takooda, in the khed Taluka, on the night of the 23rd instant, by the special duty Policemen under the order of Mr. Gunpatrao Mulhar Bokad, a Koli Police Inspector, who had been specially deputed from the Sarata District for the apprehension of the dacoits and their gang. Rama Muria was arrested at the house of his mistress, whose husband had been murderd by him. Dagdia was not taken without a struggle. He fired at his captors and wounded one of the villagers in the thigh, injuring several others more or less seriously. The Police fired at him, wounding him in the face and thus disabled him. Both the prisoners were brought into Poona yesterday afternoon escorted by a strong guard of the armed police.

—J. M. M. in *Bombay Gazette:* I was talking yesterday to a particular friend of Maharajah Dhuleep Singh's family and he assured me that the Maharanee was greatly distressed by her husband's vagaries, the opinion of the Maharajah's friend is that he will soon be back in England, cap in hand, and begging for forgiveness. One curious fact was mentioned to me by the gentlemen I have referred to. Just before Dhuleep Singh went away he implored his wife not to pray for him "for if you do" he said "I shall not be able to do anything." This was a curious request to make and taken with other things it seems to show that the Maharajah's mind at the time was considerably unhinged.

—*India Watchman:* The Rev J. Donnelly, a Roman Catholic priest, has renounced Roman Catholicism, and delivered in the Court-house at Mercer, Pa., on April 12, a remarkable address, which is published in full in one of the papers of that region. He charges ignorance against the Roman Catholic priests, and that that ignorance is the result of the system. He makes the ordinary exposure of the Confessional, and of opposition to secular learning. He attacks the system as producing a false conscience, leading the average unlearned members of the church to think it a less sin to steal and get drunk than to work on a holiday; that is, a mere day designated by the church. He then discusses the pecuniary burdens of Roman Catholicism, taking Peter's pence as an example. He declares that these millions of dollars sent to the Pope of Rome are not used for any worthy moral end, but to maintain a reign of arbitrary domination. And finally he considers the subject of Purgatory. The number of priests who are shaking off the yoke of Rome appears to increase, but as yet no marked movement of Roman Catholic laity in mass has taken place in this country.

The Rev. W. J. Sherman of Brooklyn and the Rev. W. Le. Clerc of Canada, have recently thrown over the errors of Romanism, and seceded from the papal communion.

—*Overland Mail:* A disaster unparalleled in the history of the English stage attended the burning down of the New Theatre Royal at Exeter on Sept. 5. Our readers will still recollect the enormous loss of life that marked the destruction of the Ring Theatre at Vienna some years ago, but with the exception of that solitary instance it will be impossible to find in the annals of modern Europe so tragic a story of the stage as that just witnessed in Exeter.

As to the rapidity with which the whole of the interior of the theatre caught fire no one seems to differ. The son of a town councillor of Exeter remarked—and he witnessed the scene from first to last—"I never saw anything burn so quickly in my life. It burnt like oil" Several men who escaped from the gallery jumped from the roof into the street below, but in a number of instances sustained injuries that resulted in death; and long before three o'oclock, by which time the fire had been practically extinguished, a number of the dead and wounded had been removed from the smouldering ruins. It was not until some hours after that the full extent of the loss of life became known. About seven o'clock one of the firemen, proceeding to the top of the stairs immediately leading to the gallery, found the top blocked with a ghastly band of dead bodies. Piled one upon another they laid with extended arms and with eyes staring heavenwards. "It was indeed," said the fireman with a shudder, "a sickly group." Some of the bodies were without skulls, others without feet, and others without arms. Around and about one saw a mass of clothing belonging to both sexes, and those tattered remnants spoke volumes as to the intensity of the strife for life that took place.

WEDNESDAY, SEPTEMBER 28.

—The steamer which is meant to be the fastest in the Atlantic service had again been launched. Nineteen knots had hitherto been the highest average on a passage to New York, but the new North German steamer *Lahn* is to have a speed of twenty knots, so that she will be easily able to cover the distance between Southampton and New York in less than seven days. Like all the larger steamers that have been recently launched, she will have triple expansion engines; and she will in this, as well as in speed, take the lead of all vessels afloat, for her engines are the most powerful of the triple expansion type in the world. The difference between her and even such very recent steamers as the *Umbria* and the *Etruria* in the matter of coal consumption is very great. The *Lahn* is 5,500 tons; the great Cunarders are 7,700. The *Lahn* is intended to outrun them in speed yet her boilers are heated by 39 furnaces, while theirs require 72 furnaces. The difference in space required for coal-bunkers in the number of firemen required, and therefore, in the cost of running the vessel to New York, is quite enough to make the voyage of the one fairly profitable where the other would have a serious deficit at the end of the voyage. The rapidity with which the engineers are uniting economy with high speed will make all but the newest ocean steamers obsolete in a remarkably short space of time.

—The Cantonment of Nusseerabad was the scene of another case of running "amok" on the night of the 22nd. On this occasion the murderer was a sweeper who, in a state of excitement produced partly by bhang and partly by disappointment at the non-fulfilment of certain arrangements that were being made for his marriage, possessed himself of two native swords from an officer's bungalow, and proceeded in search of his brother's wife. The woman ran towards the bungalow for

shelter, but was cut down and killed on the steps of the verandah. Then, with a sword in each hand, he took to the native bazaar and cut at all he met. He was quickly arrested by two policemen, one of whom got severely wounded in effecting his capture, but succeeded in killing one boy and wounding some twelve people before he was caught.

—Lord and Lady Reay entertained the children of Poona at Government House, yesterday afternoon

—*Kaukab-i Hind:* Our readers will remember that the Rev. H. J. Adams, a Hindustani preacher, stationed at Panahpur a few weeks ago while preaching in an adjoining village was set upon by a Hindu mob and obliged to fly for his life. The case was reluctantly put into court and we are glad to know that the guilty parties are to be punished. Rev. J. C. Lawson writes from Sitapur as follows:—

"I am sure it will cheer all God's people to learn that Satan has been defeated in the Rev. Horace Adams' trial which closed yesterday. The magistrate, Col. Cowie, Dy. Commissioner of Khiri Dist., sentenced the two Brahmans, Dwarka Parshad and Baldeo Parshàd, to two months' imprisonment, with hard work, and a fine of Rs. 10 each; the boy Bráhman, Dinah, to one month's imprisonment, with hard work and a fine of Rs. 5; and the Ahir faqir, Dolan, to three months' imprisonment, with hard work. If, after coming out of prison, they ever engage in any more riots or assaults, besides imprisonment, with work, they will be fined Rs. 50 each. The fifth man, the ringleader of the mob, is yet at large, but a warrant has been sent after him, and when caught, he will doubtless be far more severely punished than the others. The verdict has already had a good effect and the people are saying no one will dare molest the Christians hereafter.

—Lord Doneraile died of hydrophobia the week before the last mail left England, and this is the third death within a few days amongst M. Pasteur's patients. Yet Sir Henry Roscoe, in his inaugural address on Wednesday, the 7th inst., to the British Association, spoke of M Pasteur's discovery of a cure for hydrophobia with the most absolute confidence. We venture to say that, says the *Spectator*, so far as regards the inoculative cure of patients bitten by mad dogs before the inoculation, the Report of the Royal Commission to which Sir Henry alluded with so much pride is absolutely inconclusive. In the first place, there are no really trustworthy statistics to show what the average number of deaths among persons so bitten is, for the very excellent reason that nothing is less satisfactorily established than the madness of most of the dogs whose bite is supposed to be dangerous. Recently, M. Pasteur's patients have been dying in rapid succession; nor is there, so far as we know, any disease which, once caught, has been shown to be rendered harmless by subsequent inoculations.

THURSDAY, SEPTEMBER 29.

—Speaking of the Bombay Abkari system the *Bombay Gazette* says: The system—we use the word conventionally—is so remarkable that its operation needs to be vigilantly watched. We cannot deliberately violate economic laws and then piously leave the whole business to the beneficent care of an economic Providence. There is, for instance, the remarkable attempt of the Government to fix the price at which toddy and country liquor are to be sold, an attempt which might succeed if an Abkari *ukase* could eliminate cost of production from the factors which go to determine price of a commodity. As a matter of fact and as a matter of notoriety the attempt has not succeeded, or where it has succeeded it has been at a cost which it is not to the credit of a Government that the people should be called on to pay. Where the price fixed by the Government is approximated to it is often because the liquor seller has watered the liquor or given short measure or has adulterated it in a way deleterious to the people.

Our contemporary, in view of the prevalent discontent, thinks a Commission should be appointed to consider the working of the system.

—The Str. *Cathay*, with English Mails, left Aden for Bombay, Wednesday, 9 a. m.

—*Indian Witness:* The Good Templars of India, divided, for several years, into two parties with two Grand Lodges met in Lucknow on the 12th instant, and following the example set at Saratoga Springs in July, the two branches were united. It is to be hoped that this union may be the beginning of better days for this Order in India. If the Good templars be made to feel everywhere the the importance of something more than ritual or regalia and can set to work in real aggressive fashion, we are convinced they can do a great work in India, especially in the army.

FRIDAY, SEPTEMBER 30.

—Deaths last week, 375 By Cholera, 5.

—*Times of India:* Sterling Exchange has fluctuated very slightly since the last mail closed. We then stood at 1s. 5d. Demand, and this was gradually worked up to 1s. 5 1-16d. on Saturday. On Tuesday the market opened at 1s. 5 3-32., but we do not think anything was done at the price, and we close where we began, *viz.*, at 1s. 5d.

—A disturbance of a somewhat serious nature took place near the Crawford Market yesterday. There was a row between the men of the 17th Native Regiment and the police. One of the latter was much injured.

Selections.

TEACHINGS AND LEADINGS OF THE SPIRIT.—ERRORS CONNECTED WITH THE SUBJECT.

BY REV. ASA MAHAN, D.D., LL.D.

IN my last communication I laid down the two following principles, as lights to guide us in our inquiries upon this subject, namely:

First. Any idea of the work of the Spirit which contradicts the plain teachings of the Word, we are bound to reject as dangerous error.

Second. As the work of the Spirit is wholly supernatural, nothing is to be regarded as produced by the Spirit, the existence and occurrence of which can be accounted for by a reference to finite causes.

In the light of these self-evident principles, permit me to direct your attention to some other forms of error connected with this subject, in addition to those already presented.

1. I will suppose that you are in circumstances in which, amid the many paths that lie before you, some one must be selected in distinction from all the others. As you should, you seek Divine guidance as to which you shall adopt. While you are thinking and praying you are struck with an impression that one specific path should be taken. No reason is presented to show why this path is to be preferred to any other. You assume that this, as it may properly be called, blind impression is from the Spirit, and go on your way under that assurance By so doing you have placed yourself under the control of one of the most dangerous principles imaginable. We have no evidence whatever that the Spirit ever employs such blind impressions to indicate the will of God to us. We know, also, that such impressions may be originated through the laws of natural suggestion, and through satanic agency. If you place yourself under their control, Satan and not the Spirit of God, will become your guide.

The promise of Divine guidance is thus expressed: "I will INSTRUCT thee, and TEACH thee in the way which thou shalt go." In instruction and teaching *reasons* are always shown why one path is to be preferred to any other; and this is the revealed method of the Spirit's teachings. When you seek His guidance, do so expecting Him to reveal facts and considerations why some one path is to be selected in distinction from all others.

2. An error kindred to the above is the idea that the Spirit guides and teaches by *directly suggesting* truth and duty to the mind. We twice heard the following fact stated as an illustration of the Spirit's guidance. An individual passing along one of the streets of London, had, as he passed a shop, this thought directly impressed upon his mind—"Go into that shop and speak to the proprietors about their souls." He had never been in that shop, and was in utter ignorance of the character of its proprietor, or proprietors. On a repetition of that impression he went in, and on making his errand known, one of the proprietors violently pushed the stranger from his office—so violently that the latter was thrown upon the floor to his injury The perpetrator of the wrong now made an apology, which was followed by an interview which led to his conversion. This fact, as I have stated, I have twice heard related as proof that the impulsion referred to was from the Spirit of God, and that all such impressions should be thus regarded.

I perceive in these facts no evidence at all that Satan did not produce that impression for the purpose of embittering the man's mind against religion, while God overruled it to the man's conversion. If facts verify any truth they evince this, that the idea that such impulsions are induced by the Spirit, and are therefore to be implicitly followed, has been one of the most fruitful sources of error and delusion. When the mind has once become committed to such an idea, thought and expectation will be fixed upon this one subject, and thus drawn away from the proper functions of the Spirit in opening up to the mind the great revelations of God in His own Word. Hence, the waters of life are dried up in the soul. This is the first and most common result. Then the mind will be led into some error in doctrine or conduct, in which shipwreck will be made of the faith.

It was under the lead of this fatal error, that Perfectionism years before Prof. Finney, Prof Upham, or myself ever thought or wrote upon the subject of the Higher Life, arose in the United States. The first principle adopted was this: "You are now to be taught and led by the Spirit, you have no longer any need of the Bible, or of human teaching. As all your conduct is to be directly dictated by the Spirit, you are free from all laws, moral and civil, revealed and unrevealed, by which others are bound." Last of all came the distinct revelation: "Adopt the principle of Freeloveism." A gentleman told me that one of these teachers said to him, that for some time before he finally adopted this principle the Spirit—he assumed that it was the Spirit of God—held these specific words distinctly before his mind: "I will kill you if you don't adopt that principle."

If you would escape the most fatal errors in faith and conduct, treat all suggestions such as go into that shop and talk to the proprietors about their souls—go and speak to that company yonder—do this, or do that—treat all such impulsive suggestions as from the devil, and pay no attention to them. If, on the other hand, you will wait for the Spirit in a devout study of the Word and Providence of God, you will find yourself not following impulses, but "walking in the light, as He is the light," and "the Spirit of glory, and of God will rest upon you"

3. An individual, I remark once more, has occasion to preach, or to speak, on some occasion. He prays that God, by His Spirit, will furnish him with a passage or subject upon which to speak. Immediately a specific pas-

sage is suggested. From the mere fact that it was suggested before any other, he concludes that the Spirit gave him the text. A great mistake. Under the circumstances many passages will of course, be suggested by the natural laws of association, and guidance is needed in selecting from these the right passage or subject. Priority of suggestion is no evidence whatever of the will of God.

For the same reason, never do as some have done, to wit, open the Bible at random, and select the first passage the eye lights upon, assuming that the Spirit guided in the selection. It is infinite presumption and folly to suppose that the Spirit of God ever guides by such a method as that. If you would, as you may be, be really and truly "taught of God," and "led by His Spirit," be, I repeat, a devout student of His Word and Providence.—(*Divine Life*)

THE MISSIONARY'S BATTLE OF ISSUS.

BY REV. THOMAS D. CHRISTIE.

[The letter from which this extract is taken was written some time ago, but being largely personal has never before been printed. It is an exceedingly vivid account of a common experience.—EDITOR *Missionary Papers.*]

It is just one year ago to-day since we landed at Scanderoon and took our first taste of missionary experience. While I live I think I shall never forget the sudden horrible sinking of heart that I felt when first the reality of the life I had chosen stared me in the face there at Scanderoon. To heighten my sensations it happened that on our way from the shore to the office of the American Consul we had to pass through a throng of about two hundred Moslem pilgrims on their way to Mecca. Oh, those dark, fierce, sensual faces. Not a gleam of any kindly feeling, of any spiritual life upon them, nothing that would show friendship in even the least degree for purity and goodness. What must the heart be behind these faces! And I had come to make my home for life among these men!

I cannot describe to you the longing with which my heart turned at that instant to the dear Home-land we had left one month before. Inexpressibly precious seemed to me then the sweet light of our Western Christian civilization; home, friends, the church, the school, literature, Christian fellowship—how brightly they shone to my almost fainting heart. And they were all past, given up, perhaps never to be enjoyed again. Here, in the midst of this hideous corruption and death, was to be my place and that of my family. It seemed for a moment as if the thought could not be endured; as if I could not make the sacrifice. I think my face must have been as pale as death. I felt weak as a child. It reminded me much of the feeling that always came over me in the old soldiering days at the first sight of the enemy's line of works just before the battle. At such moments, before the soul's energies are summoned up at the call of duty, every thoughtful man I ever knew has been willing to confess himself a very coward. Imagine, then, the further sinking of my heart when a letter awaiting us at the Consulate told us of Mr. Bickford's death, of small-pox at Marash. It seemed that nothing certainly could be added now to deepen the gloom resting on me. At such moments the active powers of the soul refuse to put forth their accustomed energies. The man goes forward mechanically, pushed on by previously acquired momentum, like a ship whose engines have suddenly stopped. Happily, we are so constituted that at just such crises we find something within us whose firm utterance is not, indeed, "Forward!" but simply this *Vestigia nulla retrorsum.* Not a step backward! And simply because we cannot go backward, we do advance though with teeth shut hard, and all the craven heart within us quaking with fear. Then in brief space the soul held firmly with face to the front, rallies again its active powers; the man feels the mighty engines throb once more; he says to himself, "Begone, ye craven feelings! Onward! for very shame." Then comes the sweet exhilaration of victory, everything high and worthy within us rousing up at the call of duty and springing forward with abounding joy into the path pointed out by her commanding finger.

I suppose that every missionary experiences, at one time or another, this inward struggle of which I have been speaking. To one, it comes when he first faces the question whether he will go into missionary service; to another, at the moment of parting from friends or native land—but at one time or another, every man going into such a work must fight a real battle in his own soul, and conquer once for all. I now see that in my case the issue had never been fairly faced before. I had made the decision without much struggle; I had parted from friends with so light a heart that the thought of it reproached me afterwards; but the enemies of my purpose were not thoroughly subdued; they were only waiting a favourable opportunity to throw themselves upon me, and when they came, they came in force, and I feel impelled to say that they really overcame me.

Such was my Battle of Issus. May I not say it with reverence, dear friends, that that quarter of an hour's experience—for it lasted no longer—has enabled me to understand Gethsemane as I never did before? That awful and mysterious utterance, "this cup," has now more meaning to me than it had before I drank the bitter, bitter dregs of my own cup, there on the shore of Issus. A like experience has never come since. My whole life from that hour has been one continual song. At the very close of that hard struggle of which I have spoken, there came such a glorious revelation of Christ as filled my whole being with exulting joy. I remember especially that when we were ascending the steep pass (the Syrian Gates) that afternoon on our way to Beilan, I was full of thoughts of the scenes those cliffs on either side had looked down upon. "For twenty-five centuries," I said to myself, "this has been the path of armies." The hosts of Greece, of Persia, of Parthia, of Rome, of Egypt, of the Crusader, and the Moslem have swept through this Pass, each host following its peculiar military ensign. And then my heart leaped up at the thought of the Banner under which *we* were marching through the Syrian Gates, and of the Captain who was leading us on. Glorious Immanuel, who would not follow where Thou leadest, mighty Conqueror of the Nations!

Friends, to the praise of His glory, I would say that since that hour I have had more rich and full and blessed experiences than ever before, of that love of Christ which passeth knowledge. He has been near me, consciously so, and his presence, has given me such joy that often when journeying I have been compelled, so to speak, to break out in songs of praise as I rode along. Oh friends! I wonder if all who read this letter know what I mean when I speak of these things. Oh, that the joy of the Lord might become the strength of all your hearts, as it surely will when you put yourself without reserve into his hands, take up your cross, and follow him.—(*Marash, Turkey.*)

"BY FAITH THE WALLS OF JERICHO FELL DOWN."

IT is very common to hear Christian teachers and preachers refer to the forty years wandering of the children in the wilderness as the type of the Christian's pilgrimage in this world. Nothing could be farther from the truth. The allusions of Moses to the way in which the Lord led them and blessed them during that melancholy period of their history, proves, not that they were walking in God's way, but that they were reaping the bitter results of their own unbelief and rebellion. Look at one or two facts. When they rebelled at Khadesh-Barnea, God turned them back into the wilderness in anger and said: "I will smite them with pestilence and disinherit them." Then Moses interceded for them, and God pardoned their sin, but he added: "Surely they shall not see the land which I sware unto their fathers; neither shall any of them which provoked me see it" Moreover he said to them plainly: "Your carcasses shall fall in this wilderness." Surely a life under such a curse and ban cannot be the typical life for the people of God. It did not end in the land but in the wilderness. In long after years that wilderness life was held up as a beacon, warning Christians against the sin and danger of unbelief. "But with whom was he grieved for forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?" To "whom he sware that they should not enter into his rest," because they believed not. "So that we see they could not enter in because of unbelief." Then this exhortation is added: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. iii, 11-19; iv. 1-6). These beautiful words of Moses are recorded in Deuteronomy viii: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, *to humble thee and to prove thee and to know what was in thine heart, to know whether thou wouldest keep his commandments or no.* Thou shalt also consider in thy heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." These words were addressed to the younger generation who had come up at the end of the forty years, and were intended to admonish them by reverting to the sins of their fathers.

The fact is that the "good land and the large," into which Joshua brought the people, was God's thought for them and not the wilderness life.

The wilderness was one long history of unbelief and chastisement for sin. There is not a single act of faith recorded of the children of Israel during all their forty years of wanderings. In the summary of the history of the faith of Israel, the wilderness is entirely left out. Consider this record and let it suggest the truth to our readers. "Through faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned." Does the record go on to say "*By faith they wandered forty years in the wilderness?*" By no means. The next act of faith recorded of Israel is in these words: "By faith the walls of Jericho fell down." (See Heb. xi, 28, 29.) Then it was that they began a new life and walk and war God's mind, in the land which he sware unto their fathers.

There is a most important lesson in this history for us. Too many, far too many, of God's people are living and wandering in the wilderness, when they should be shouting the victory in Canaan. This is where God wants us to be, both individually and collectively.

How are we to get out of the wilderness and into Canaan? Why, just as that new generation of Israelites did. By faith. But what is meant by faith? The story is simple and easy to those who are ready to read it and put the principles therein unfolded into practice. Faith is not merely a mental exercise, which believes what God says is true. Faith is that but it is more. It is acting upon that word, and doing what God commands, nothing doubting, that he will bring his promises to pass, though a city, walled as high and thick as Jericho was stand in the way. The faith of the children of Israel was something visible and tangible, and not a mere sentiment. It

was the kind of faith that James speaks of that proved and manifested itself in *doing*. Coming to the banks of the Jordan they sanctified themselves, by returning to and restoring the ordinance of the Lord, which had been neglected all through the wilderness life. *They* first put away *their* sins; then the Lord rolled away the reproach of Egypt that had been upon them. They obeyed God, and followed the ark of the covenant, and compassed the walls of Jericho seven days, and then they shouted, and then the walls fell down, and they entered their land and spread themselves over it as victors.

The good land and large is ours by promise, but alas! many of us are in the wilderness. Like Moses, we often look over into the land, and would fain go in, but we cannot because we do not sanctify ourselves and put away the sin of the wilderness. Or we see the walls of Jericho and are afraid to venture. Faith can enter that land; but faith means more than sentiment. It means rising up, leaving the wilderness, following the ark of the covenant through the Jordan, and, nothing doubting, compassing the walls of Jericho, and shouting the shout of victory.

Many of God's people are between the wilderness and Jericho. They cannot quite make up their minds to leave the wilderness and break with its Egyptian habits and ways, neither have they courage to storm the walled fortress before them. Some men find both their wilderness and their Jericho in their business. They have not the courage to forsake the one or attack the other. Some find their Jericho in their domestic life. They are afraid to assault it. Others find it in their social relations. They are afraid boldly to make the assault, in name of God and of Joshua (Jesus). But is not this the thing for us to do? By faith the walls, through sky-high and world-thick, will fall down, and we may begin a new and victorious life. What is it that weds us to the wilderness? What is it in the walls of Jericho that terrifies us? Whatever it is, either behind us or before us, if we hearken to the voice of our Joshua, and do all that he commands us (that is faith) we will find the wilderness life left behind, and the walls of Jericho tumbled down before us, so that every man of us may "go into the city straight before him." Thence onward the progress toward conquest will be rapid and easy. Have we such a faith as this? Let us use it in reference to our private life; our public walk and our church relations, and fill the world with a shout of victory so loud and firm that it will be heard around the globe.—(*Independent.*)

THE ART OF PERSUADING SINNERS.

REV. G. F. OLIVER.

"I AM made all things to all men that I might by all means save some."—1 Cor. 9: 22.

Who can number the multitudes that have been convicted but not converted? We shall all be startled in the great Judgment Day to find what a vast portion of the lost host once belonged to the class who were "almost persuaded" to be Christians. The truth and the Holy Spirit were once at work on their hearts. Alas! that the point of decision was not reached! Who of us will share in the blame of having slumbered while they slept? "Anybody may be saved if some saint can be found to love him enough," says a modern writer. If this be only true in part, it remains that personal love is power, and perfect Christian love means ceaseless and conquering persuasion. This wisdom that wins men to Christ must embody certain elements of success. Among them are.

1. *Speak the truth in love.*

The preacher who was reputed for often sending his hearers to hell, but who did it in such a spirit as to gain a like reputation for "being awfully sorry to have to do it," was a good example of what we mean. Paul must have been such a preacher The secret of personal influence over others lies in the confidence they have in you. Prove to another that you have a heart-felt interest in him, and he cannot escape your power. This interest is only begotten in Divine love for the perishing. Every loving appeal to a sinner is a battering ram against the fortress of a stubborn will. Hence the wisdom of getting many different saints to plead with one sinner.

The method of approach to a sinner convicted deeply, or in part, must be kind, frank, easy, and winsome. Direct religious questions may or may not introduce the interview. Common ground of sympathy must be found. Any kindness of deed or word growing out of sincere love is a foe to stubbornness and unbelief. One soul-winner led a whole family to Jesus with a hay-rake. The farmer needed a little muscular help just before a coming storm, and our wise brother captured their confidence and opened their hearts by volunteering his service in an hour of need. The friendship of Christian love is the John Baptist to prepare the way of the Truth.

Relatives often say, "I fear I will weary my friend by speaking about religion. The less I say the better." Not so, if done in tenderness. *Tearful entreaty, if backed by a consistent life, is never thrown away.* If your own life is marked by outbreaks of the carnal "Old Adam," you cannot command great influence over friend or foe. You are unprepared to win souls; in such a state your wishes, efforts and even prayers will often end in discouragement.

Dr. Talmage once said that some men fish for souls with a weaver's beam for a rod, a whip-cord for line, a pot-hook, and craw fish for bait. They slash the water with fury, and cry out, "Bite, or be lost!" No wonder such fishermen toil all night and catch nothing. "Cast thy net on the right side of the ship."

2. *Speak with assurance.*

"Faint heart never won fair lady" is a wordly-wise proverb. Agents, salesmen, attorneys, reformers all inspire action by being confident and hopeful themselves. Approach and persuade with assurance. Let natural confidence be supplemented with faith in God. Overcome doubts and fear by faith and hope. Believe for them. Act as if you expected they would soon yield. Let the eye, and hand shake, and tone, all signify victory. "Be strong and of a good courage," said the Lord to Joshua, which command was attended by the promise, "There shall not any man be able to stand before thee all the days of the life."

3. *Remove the stumbling blocks.*

Some are real, others imaginary. Most of the trouble is with the sinner's heart. He says, "I *can't*;" God says, "Ye *will* not." Recognize the objector's sincerity and draw him out a little on his own statements. Give the fish some line at first. Be not too abrupt Let replies to unbelief be very brief and Scriptural. Answer honest inquiry respectfully. Inquire whether the excuse or reason will stand at the Judgment. If some person is in the way, press individual responsibility. Ask why any soul should say "*no*," when God says "now." Get close to the conscience and show up the conflict of wills, and magnify the rebellion. Take every prop away, and remove every peg on which Satan might hang an excuse. Secure the most favourable circumstances. Don't hurry, but persevere. Get a soul in private, away from associates and spectators, if embarrassed by company. Take a man in his tenderest hours of sorrow or misfortune. Persuade the will by touching his affections in some cases. Make the first step or payment as easy as possible, without reducing the price of salvation, and always urge forward till the last farthing is paid. Deepening conviction with sharp rebukes of absurdity and sin, may often seem to provoke to anger; but never pull out the arrows nor reckon on final failure. Never apologize, as the young Presbyterian preacher of Finney's day, who felt "very sorry that he had hurt anybody's feelings." Such goody-goody saints can't be first-class co-labourers with the Holy Ghost.

Do your best; many will fall back and escape to perdition. But the faithful study of humanity and God's work followed up by earnest labour will save many. All our hints are but feeble helps. To win souls is skilled labour. It is the hardest kind, yet the sweetest of toil. Trained workmen are demanded. Wanted! ten thousand apprentices to learn the art of persuading men to accept Jesus Christ. High wages and steady employment. A soul saver's normal would be a valuable department in every school and church. Mr. Moody's school for training Christian workers in Chicago is a wise move. Let them be multiplied by the thousand. We suggest such a supplement to all Sunday-school assemblies and camp-meetings. Soul winning must be more widely learned, or our churches will become mere cathedrals of "service," while the people perish for lack of knowledge.—(*Chr. Standard.*)

Miscellany.

—THE New York Churchman calls attention to some points in the matter of the excommunication of Dr. McGlynn that seem to have escaped public notice:—

In the first place, this excommunication officially expresses and declares Rome's sense of sin. Dr. McGlynn has been relegated by Rome until repentant to her worst and direst penalties. He his cut off as a leper from communication with his fellow-Christians in the Roman Communion in this world. In the next world, and for eternity, he is condemned to hell. This is Rome's purpose. This is her law, and what is far more, it is, as history will show time and time again, her practice. Fortunately for Dr. McGlynn, he lives in an age and country where he can afford to disregard the one, and smile at the other of these penalties. But Rome does not smile. These things are real things to her. They declare, therefore we say, her sense of sin. She marks by it the capital crime of the Church. What is it, then, that Rome regards as a crime so great that she resorts to a punishment used only four times besides this in America? Simply this—that Dr. McGlynn refused to obey a summons to Rome. Whatever else preceded, this was the one thing that brought excommunication. Disobedience, then, to ecclesiastical order is Rome's capital crime. For this she condemns a man's body to contumely, and his soul to perdition. They say that the black and the white Pope have become virtually one. It is a curious fact that disobedience is likewise the one supreme crime among the Jesuits. Again in one of her western dioceses but a short time since, a priest likewise in good standing, was convicted of the worst crime in any moral law. The State put him where he belonged. But Rome? We have not heard of the major excommunication pronounced upon his black crime. But he was not disobedient to the Pope's orders. And now we ask the American citizen to notice this contrast. The Church which claims sole authority from the Holy Saviour, the great so-called Catholic Church, condemns a pure-minded, single-hearted priest, whose loyalty to her creeds and dogmas is beyond question, to bodily and spiritual damnation, because he refuses to submit his political opinions to her decision, while in the other case she employs her minor censure upon a priest who was convicted and imprisoned for a crime too awful for print!

Had she reversed the penalties, it might have been well enough. But she did not. The point is not that Rome necessarily was wrong in disciplining Dr. McGlynn. It is to be presumed that she knows when her priests disobey their canonical obligations. It would be fatal to her authority and destructive to her future had she passed too lightly by this open disobedience of one of her priests. That is Rome's business, not ours. But surely there are other and sufficient punishments than the major excommunication. That should be used only in crimes against humanity and against God, so great that nothing less than that would mark her horror for them. But it is our business, and the business of this American people, the business of every lover of right and justice and truth, that Rome should be held responsible before the bar of humanity for making canonical disobedience as a crime equal to the greatest sin known to the laws of morality.

TELEGRAPHIC NEWS.

St. Petersburg, September 22nd: Atchimoff, the Cossack, accompanied by 120 followers, has started on his religious mission to Abyssinia.

London, 23rd: Demonstrations of any kind have been strictly forbidden to be made in the streets of Mitchelstown to-day, being the occasion of the trial of Mr. O'Brien.—Mr. Dillon has been energetic in using his influence among the Nationalists to prevent the occurrence of any disorder.—Captain Yate and Major Peacock, the British Officers deputed to demarcate the New Afghan Frontier in conjunction with the Russian Commissioners, started yesterday for Constantinople.

St. Petersburg, 23rd: The Turkish Government has sent a note to Russia stating that as the attitude of some of the Powers renders the acceptance of the Russian proposals unlikely. The Porte desires a further exchange of views with Russia in order to be able to arrange Bulgarian affairs by a combination which will ensure the assent of all the Powers.

London, 24th: Mr. Harrington, who is engaged for the defence of Mr. O'Brien, accused Government of having purposely suppressed the true version of Mr. O'Brien's speech, and on the Counsel for the Crown denying this accusation, Mr. Harrington called him a liar. He was at once called to order, and severely rebuked by the presiding Magistrate for making use of such an expression, and was warned that any repetition of such conduct would lead to his being ejected from the Court.—Mr. Harrington thereupon abandoned his case, and quitted the Court, which was then adjourned.—Mitchelstown is crowded, but there have been no disorderly outbreaks among the people.—A large force of Military is quartered in the town.

Berlin, 24th: An official report has been issued on the state of the Crown Prince's health.—Dr. Morrell Mackenzie has made another examination of the Prince's throat, which he found to be in a gratifying state of improvement.—The Crown Prince has now gone to stay in Italy for the winter months.

London, 25th: Mr. O'Brien has been sentenced to two concurrent terms of three months each, but has been released on bail pending the result of an appeal against the first sentence. —Scarlet fever has broken out in the Metropolis, and there are already fifteen hundred cases under treatment in the London Hospitals, which are crammed with patients. —The epidemic is increasing daily.

Berlin, 25th: Some German foresters, while engaged in their duties close to the French frontier, observed two men entering the forest, and believing them to be poachers, opened fire on them, killing one on the spot and severely wounding the other. It subsequently turned out that the former, who had accompanied his master, was a gamekeeper and the latter a French Lieutenant out shooting —The French Officer's thigh has been completely shattered by the bullet.

Constantinople, 25th: The Sublime Porte has suggested to Russia the advisability of appointing an International Commission to proceed to Bulgaria.

Paris, 26th: The French Government has taken diplomatic action in the matter of the outrage committed by German foresters on the frontier.

London, 26th: Mr. O'Brien, evading the police vigilance by elaborate ruses, succeeded yesterday in making a defiant speech to a forbidden meeting of the National League, which took place outside Mitchelstown.—On Saturday last, while a crowd was listening to an address of Dr. Tanner at Fermoy, the police suddenly appeared on the scene and charged the crowd, and during the encounter, fifteen men of the audience were severely beaten, the police using their batons freely. The crowd afterwards retaliated by stoning the police, many of whom were injured.—The real origin of the conflict is still uncertain.— The British and Canadian Cabinets have agreed jointly to subsidize a monthly mail service between Vancouver, China, and Japan.

Baden, 26th: H. I. M. the Emperor William of Germany has arrived here.

London, 27th: The *Times* states that Lord Dufferin has received a letter from his Highness the Nizam, in which his Highness states that he has observed the revenue of India remains stationary, while at the same time there is a steady increase in the expenditure, owing solely to the steps taken for the improvement of the frontier defences consequent on the advance of Russia in Central Asia.—His Highness, therefore, as the oldest ally of the English in India offers the Viceroy a sum of twenty lakhs a year for two years, to be applied towards the defences of the frontier.—H H. the Nizam also assures H. E. the Viceroy that he can count upon the aid of his sword whenever the hour of battle may arrive.

Berlin, 27th: Prince Bismarck has informed M. Flourens, the French Minister for Foreign Affairs, that he deeply regrets the deplorable incident which has taken place on the frontier and has promised that the fullest reparation will be made by Germany, if the German foresters are found culpable of the charges brought against them by the French Government.

New York, 27th: The contest for the American Cup has commenced.—The first day's race has resulted in the American yacht *Volunteer* defeating the English yacht *Thistle.*—The yacht *Volunteer* has so far continued to win every race in which she sails.

London, 28th: Advices received from Ireland state that the railway permanent way has been torn up and the telegraph wires have been cut between Mogeely and Killeagh in order to prevent the police and military forces arriving at Youghal (County Cork) to enforce the evictions.—Owing to the threatened conflict with the people the authorities have abandoned the Youghal evictions.—The Chartered Bank of India, Australia, and China has declared a dividend for the past half-year, at the rate of 7 per cent. per annum.

Berlin, 28th: The Press publish a semi-official Note wherein it is stated that the French officer and his game keeper where shot on German territory.

Rome, 28th: An Italian army corps, under the command of General San Marzano, will start for Massowah at the beginning of November.—The Press, alluding to the mediation of England, says that Italy will gladly listen to Queen Victoria's endeavours to bring about a settlement of the differences between Italy and Abyssinia when the proposals of King John have been made known, but that in the meantime she cannot let pass the fit season for military operations.—It is feared that King John's reply to the letter sent him by her Majesty will not arrive in time to stop the expedition.

A PAUPER'S DYING REQUEST.

An amusing and yet pathetic incident in what the poet Gray called "the short and simple annals of the poor," is told by Mr. John J. R. Micklejohn, one of the Inspectors of the Poor, at Lerwick, Shetland Islands. He says that some time ago an old woman, named Barbara Smith, came under the notice of the Board. She was extremely ill, and it did not look likely that she would long need care of any kind. She did not reside on the mainland, but on a small island a few miles distant, and there being no parochial institutions in that place, Barbara necessarily occupied the position of a pauper living out. The trouble from which she suffered dated back many years. In better and more prosperous days she had in some way laid the foundation for Chronic Indigestion and Dyspepsia, and out of this had sprung other complaints as age and bodily infirmities crept apace upon her.

Barbara was not ignorant, albeit she had fallen into poverty. In earlier life she somehow obtained the advantage of a fair education, and this, added to native shrewdness, enabled her to use good judgment in respect to her own situation and state of health. Although she had long suffered from asthma and a bronchial affection, Barbara was wise enough to see that these ailments arose from the disordered stomach and digestion, and that if the main trouble could be cured the others would soon leave her. It is probable that her disease began as others do, with the usual symptoms: headaches, bad breath, the rising of sour fluids in the throat, oppression and faintness at the pit of the stomach, loss of sleep, coated tongue, dull eyes, bad taste in the mouth, &c., and finally became chronic and hopeless through her not being able to find any remedy. The Inspector states that she had been under medical treatment for years, but to no effect. In this strait she one day made the following touching appeal to the Inspector: "*I have been swallowing medicines for months. They do me no good. I am going on from worse to worse. I can endure it no longer. I feel that in a week or two I shall be dead. There is one last request I would make of you: give me a bottle of Mother Seigel's Curative Syrup; it is my only hope. If it proves a failure and does me no good I will die in peace, and make no more expense to the parish.*"

It seems she had got hold of one of Mother Seigel's Almanacks and read of the great cures wrought by the Syrup in cases like hers.

The Board pitied the poor lone woman and granted her petition, believing, however, the Syrup would prove as useless as the other medicines she had already taken. What was their astonishment to find, in the course of a few days, that she had not only been able to get out of bed, but to move about outside the house, and had taken journeys to a considerable distance, and was actually enjoying better health than since she was first taken ill. The asthma and bronchitis, which were no more than symp-

toms of her true disease (indigestion and dyspepsia), rapidly abated, and it now seems that Barbara will soon be as hale and hearty as the Inspector himself, and be one of the hosts of living witnesses to the power of Mother Seigel's Syrup to save the thousands who were just ready to perish.

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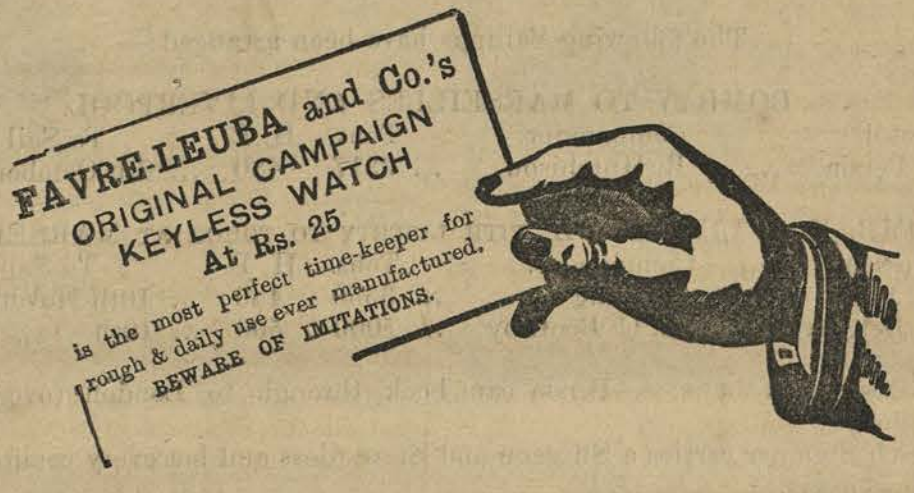
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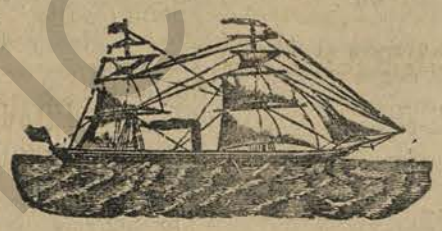

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